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Historical Records Survey, New Jersey

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Transcriptions
of Early Church Records of
New Jersey

(Presbyterian)

John Brainerd's Journal

(1761-1762)

A Reprint

Historical Records Survey
Work Projects Administration
Newark, New Jersey
1941

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John Brainerd's journal.

TRANSCRIPTION OF
EARLY CHURCH RECORDS
OF
NEW JERSEY
(Presbyterian)

JOHN BRAINERD'S JOURNAL
(1761-1762)
A REPRINT

Prepared by
THE NEW JERSEY HISTORICAL RECORDS SURVEY PROJECT
Research and Records Section
Division of Community Service Programs
Work Projects Administration

Sponsored by
NEW JERSEY STATE PLANNING BOARD

* * * * *

Newark, New Jersey
The Historical Records Survey

May 1941

The Historical Records Survey

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PREFACE

The New Jersey Historical Records Survey Program was organized in February 1936, as a project unit of the Works Progress Administration. It operates state-wide under the local sponsorship of the New Jersey State Planning Board. The technical supervision of the Survey is exercised nationally by Mr. Sargent B. Child, National Director. State administrative supervision is provided by Mrs. Elizabeth C. Denny Vann. The project, at present, is under the additional supervision of Mr. R. C. Branion, Regional Director of WPA.

The Survey has as its objective the preparation of complete inventories of the municipal, county, state, Federal, and church archives in New Jersey, and the publication of these inventories as guides to the material of greatest historical interest. In addition to these inventories work is proceeding in the cataloging and calendaring of manuscript collections, and the transcription of some of the earliest public and church records.

The Transcription of Early Church Records: John Brainerd's Journal is designed to accompany a Nation-wide series of inventories of the archives of all denominations now being compiled by the Historical Records Survey. The inventories are extended to serve not only the clergy and officers of this particular group, but also students of social and economic history, and persons engaged in genealogical research.

While such a work as this might seem of greatest interest to church historians and students of comparative religion, the problems of church and colony in early history are close knit, and endow church archives with an incalculable wealth of information not otherwise available in public archives. This information is very essential to a proper understanding of the functions and processes of government. In some cases, they contain the only records of vital statistics for the long period during which no public record of these data was kept. Church records also furnish much basic data on land settlement and population movements not available in other sources.

This reprint of an earlier published copy of John Brainerd's Journal is believed to contain a valuable contribution to Jerseyana, covering the area of southern New Jersey served by both David and John Brainerd. (1) The Survey is indebted to Dr. Kenneth Gapp, Librarian, Princeton Theological Seminary, for his cooperation and interest; and especially to Mr. John De Jong, Editor of the Toms River New Jersey Courier, for permission to reprint this edition.

- (1) George Macloskie, John Brainerd's Journal, 1761-1762. Toms River, New Jersey Courier, 1880. 25 pp.



This reprint from Professor Macloskie's published edition, including his own introduction, was made from an original copy of the 1880 edition on file in the Atlantic County Historical Society, Atlantic City. Transcribing was done by workers under Donnell McElroy, Supervisor, and Russell Swayze, District Supervisor. These were technically supervised by Gustave Koeppe, Louis A. Lupton, and George D. Myers, Assistant State Supervisors.

Final copy for the reprint was edited and arranged by James Leland Vass, State Editor of Church Archives. The publication of the volume was supervised by Harry R. Fox, Supervisor of Publications.


This reprint was prepared in accordance with instructions from the Washington office of the Historical Records Survey. The transcription was reviewed before publication by Donald A. Thompson, Assistant Archivist in charge of the Church Archives Inventories. Technical advice and assistance was furnished by Mrs. Elizabeth C. Denny Vann, State Director of Community Service Programs.

The Survey is grateful for the cooperation of the National Director, its sponsor, and to numerous public officials, record custodians, and church officials, whose aid has proved so essential to the success of its work. The editorial staff wishes to express its gratitude to Robert W. Allan, State Administrator, for his personal service and attention which are of inestimable assistance in the production of these publications.

A list of other publications of the Survey in this State is given at the end of this volume. Requests for information concerning any unit of the New Jersey Historical Records Survey Program should be addressed to the undersigned at 1060 Broad Street, Newark, New Jersey.

CARL JOHANN BOSTELMANN
STATE DIRECTOR

Room 435
1060 Broad Street
Newark, New Jersey
May 1941



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P R O F I L E

GEORGE MACLOSKIE, naturalist, was born in Castledawson, County Londonderry, Ireland, September 14, 1834. He was educated at Queen's College, Belfast, where he received a gold medal in natural science in 1857, and in physical science in 1858. Subsequently, he studied theology, and became a Presbyterian clergyman, having charge of the parish of Ballygoney during 1861-73; then was secretary of the Bible and Colportage Society during 1873-75. He was called to the chair of Biology in Princeton in 1874, and held that professorship at the time he wrote the introduction for the original edition, of which this volume is a reprint. Professor Macloskie received the honorary degree of D. Sc. from Queen's University, and that of LL. D. from London University, where in 1871 he received a gold medal for special excellence in a law examination. He was a member of various scientific societies, and a fellow of the American Association for the Advancement of Science.

His writings include papers on insects and on botany in the American Naturalist and Psyche, and he published Elementary Botany (New York, 1883; 2d ed. 1887). (Extracted from James Grant Wilson and John Fiske, eds., Appleton's Cyclopaedia of American Biography, New York, D. Appleton and Company, 1888, IV, 147.)



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INTRODUCTION

BY

Prof. George Macloskie, LL. D., Princeton, N. J.

The following Journal was presented to me a few years ago by the Rev. Dr. Macaulay, of the Religious Tract Society, of London. It has neither title nor name of the author, nor name of his residence, excepting the indefinite term "The Indian town". It is, in fact, a mere fragment, being the continuation of a preceeding journal. As Dr. Macaulay saw the name Princeton in it, he sent it by me to the college for safe custody. The Journal is a small neatly written manuscript of 60 pages extending over a period of nearly two years, from January, 1761 to October, 1762. It refers to Bridgetown as not far from the writer's abode, it shows that he acted as a missionary to Indians and whites, it gives the names of the places in which he preached, with the number of miles he had to ride homewards. Putting these things together, and remembering that Burlington County possessed two Indian towns, Brotherton (granted by government to the Indians in 1758) and Wepink (which Smith's History of New Jersey, page 484, describes as "on a tract formerly secured by an English right to the family of King Charles, an Indian Sachem,") and that Bridgetown was the ancient name of Mount Holly, and this name was recognized in a charter for a library company here, so early as 1765", (Gordon's Gazetteer of New Jersey,) we conclude that Brotherton is the Indian Town spoken of in the manuscript (not Wepink as this place is also frequently named in it;) and that the writer was John Brainerd, the brother and successor in missionary work of David Brainerd, and for ten years (from about 1758 to 1768) residing among the Indians in the village. The manuscript shows that its author was a trustee of Princeton College, as John Brainerd was after 1775.

David Brainerd's career was as brief as it was brilliant, continuing only from 1743 till his death in 1747. One of the best services which he rendered to missions was inducing his brother John to take up the work which he laid down, and thus to enter on a missionary career that only ended with the death of the latter in 1781. (1)

The interesting Life of John Brainerd by the late Dr. Thomas Brainerd, of Philadelphia (published in 1865), *is after 1749, mainly a

(1) John Brainerd was buried at Deerfield in Cumberland County.

* (Thomas Brainerd, Life of John Brainerd, Brother of David Brainerd and Missionary to the Indians. Philadelphia, Presbyterian Publication Committee, 1865. 492 pp. H.R.S. note.)

collection of items from letters, synodical records, and vague traditions. All his diaries and papers were burned early in this century, and (saving a brief journal of the early part of his missionary life) his biographer had to fill up the pages of his work by gatherings from without. Of the year 1762 (one of the years covered by this manuscript) he writes, "we have no report of Mr. Brainerd's missionary labors this year."

The manuscript before us is a precious fragment of the missing journals rescued from destruction. It was probably written out by Mr. Brainerd and sent to English or Scottish friends of the mission. The general style of the manuscript and a comparison with John Brainerd's handwriting indicate that it was penned by himself. It furnishes a striking picture of missionary zeal, such as had few parallels in the century to which it belonged. It gives no narratives of great awakenings, though here and there evidences came forward of spiritual good. John Brainerd was not celebrated like Whitefield or Wesley or even the Tennents; he had none of the stimulating influences which surrounded them. Residing in the remote Indian village near Shamong (not Shamong station on the N. J. Southern R. R., but a place about four miles north of Atsion) having recently lost his wife and two of his children, his only surviving child, Mary, being at this time 50 miles away at Cohansey, he gave his days and his nights to the temporal and spiritual good of the Indians. He followed them to their haunts over the whole country, preaching to them, catechising them, protecting them from temptations to intemperance and from the cupidity of white people, training them to fence and saw their lands and often succeeding in settling their disputes.

Nor did he neglect the white people who were as sheep without a shepherd over the extensive district in which he itinerated. His congregations usually consisted of Indians and whites; and after praying and preaching for the Indians in their language, he would repeat the same service for the whites in English. The crowded assemblages and the readiness of the people to comply with his exhortations about erecting meeting houses and preparing the way for the Gospel ministry, testify how acceptable he was. Bridgetown, Bordentown (with the Indian village of Pennsborough across the Delaware), Timber Creek, Woodbury, Wepink (a Dutch settlement in that part with the choice of a site for a meeting house at Longacoming), Salem, Penn's Neck, Cape May, Great Egg Harbor, the Forks of Little Egg Harbor, Mannahawkin, Toms River, Cedar Bridge, all these names and others carry us on his rounds over a wide district to be officered so well by one man. The church-extension over this district during the years of the record is equally instructive. At Timber Creek and Woodbury he sees the meeting houses repaired, endeavors to promote subscriptions for supporting a pastor, and urges the people of the former place to secure a farm for a parsonage. He takes note of preaching in the new meeting house at the Forks of Little Egg Harbor, and promotes a subscription for support of the Gospel ministry in these parts. At Great Egg Harbor, he got the large sum of \$ 80 subscribed annually for the support of the Gospel

ministry. At Mannahawkin and Toms River, he endeavored to get the people to join in raising the support of a minister for both places. Near Wepink, he tries to get the whites and Indians to unite in a similar enterprise, and also to have a meeting house built. All these movements and other similar ones, were in poor, sparsely settled districts, and inside of two years.

His labors were occasionally varied by journeys abroad, as meetings of college trustees in Princeton; by journeys to Cohansey (probably to see his daughter); by a trip on private business to New England, and by a long journey to an Indian Treaty, at Lancaster, in Pennsylvania, where he vainly endeavored to get the Indian Chiefs to hearken to his preaching; and finally by attacks of sickness brought on by exposure to severe weather in the discharge of his mission duties.

In May 1762, he speaks of attendance on, and close application to the business of Synod, in Philadelphia. But with modesty ever characteristic of him, he does not say that he was Moderator of Synod, nor does he hint that he distinguished himself as a peacemaker on the occasion.

Why, we naturally ask, did his work afterward collapse? The disturbances of Revolutionary times only partially afford the reply. His published Life significantly says that after his death, in 1781, neither the Scottish Society nor the Synod seemed longer to assume responsibility for the welfare of the Indian congregation at Brotherton. The novelty of work for Indians had lost its charm; the duty of sending the Gospel to our neglected districts was not felt.

The Presbyterian Church suffered much from the long desolating war of the Revolution, and was impoverished in men and money. The stronger churches secured the ministers who survived the war, and some of the feeble churches in which John Brainerd labored became extinct. The Baptists labored in various places, especially in Cape May County. The Methodist ministers returning from England found an open field; gathered some of the fruits of Brainerd's labor, and occupied the ground first by large circuits, and afterwards multiplied their churches and ministers.

Within thirty years, South Jersey has been opened by many railroads, and the population has largely increased. Presbyterians again claim the right to occupy the territory in which Brainerd traveled more than a century ago. Their churches are now dotting the whole coast, as well as the lines of railroad inland. The Rev. Allen H. Brown is under the appointment of the Synod of New Jersey to watch over and nourish these churches. I have requested him to append such notes as his knowledge of the field may suggest.

The date of John Brainerd's letter to Enoch Green as printed in his Life is a mistake. Trenton, June 21, 1761, cannot be the date, for the writer spent that day at home, in Brotherton, and it was the

Sabbath day, on which, probably, he did not write letters. He seems to have been in Trenton on June 24, conducting a funeral service, on his way to Princeton, and his 24 might be easily misread 21.

Here follows his Journal, with his own peculiarities of diction and spelling.

Princeton, Nov. 7, 1879.

JOHN BRAINERD'S JOURNAL

In my late journey to Penn's Neck (1) & Salem, which was by Presbyterian Appointment, I suffered much, by reason of the severity of the season; took a great cold, and after my Return, was in a poor state of Body for several Weeks, but not confined to the House; and, thro' divine goodness, able, in some Park, to perform the Duties of the Mission.

I returned on the 7th of January 1761 as has been already related in the close of the preceding Journal; and the next Sabbath, which was the 11th of the Month, I convened the Indians together, and attended two exercises of Divine worship. And the Wednesday following a meeting in the evening.

Thursday, Jan. 15. Rode several Miles to a Cedar Swamp, to visit an afflicted Family; they having one child lying dead in the House, & the Mother in a very weak & low State.

Lord's Day, Jan. 18. Performed divine worship twice with the Indians and others attended. And spent some Time the ensuing week in visiting them at their Houses.

And the next Sabbath convened them again, and Discharged the Duties of the Day as usual.

Lord's Day, Feb. 1. Spent the Sabbath at Bridgetown; and in the Forenoon preached a Funeral Sermon for His late Majesty King George the Second; His present Majesty having been proclaimed, in this Province, the preceding week. Afterwards touched on the happy Accession of King George the third, and in the close of the latter exercise read his Majesty's Royal Proclamation for the Suppression of Vice & encouragement of Virtue.

This week I went to Philadelphia, intending to return toward the latter end; but having the melancholy News of the Death of the Reverend Mr. Davies, President of the College of New Jersey, I thought it my Duty to go to Princeton, and attend his Funeral; And being desired by several Ministers present, I tarried over the Sabbath and preached one Part of the Day in College Hall.

And being necessarily detained by Business, did not return home till toward the end of the week.

(1) Now Pennsville on the Delaware, six miles north of Salem
(All footnotes were prepared for Professor Macloskie by Rev.
Allen H. Brown, see page 8. Editor.)

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Lord's Day, Feb. 15. This being the First Sabbath of my being at home after the Proclamation of his Majesty King George the Third in this Province. I thought it proper to inform my congregation of the late King's Death, and the Accession of his Illustrious successor, our present rightful Sovereign; and gave them a Discourse suited to the occasion.

In the afternoon I preached a Sermon with Reference to the much lamented Death of the late Reverend & worthy President Davies.

Spent considerable Part of Several Days, this week in visiting the Indians and on Wednesday evening convened them for publick Worship.

Toward the latter end of the week, I went to Great Egg Harbor; and on Saturday preached a Lecture at the House of John English, about 40 miles from hence.

Lord's Day, Feb. 22. Rode fifteen miles and preached twice at the House of William Reed on the seashore, to a numerous congregation.

Rode ten miles, the next Day, eastward, and preached a lecture at Chestnut-neck; and after sermon stayed the Heads or principal members of the congregation to discourse about building a meeting house. And the same evening rode about 25 miles homeward.

The next Day I pass'd my own dwelling and rode to Bridgetown; being called to meet the Trustees of the College at Princeton the next Day at eleven o'clock.

Accordingly I set out very early in the Morning, arived there about twelve, having ridden near thirty Miles.

Business & Stormy Weather detained me till Saturday when I return'd home.

Lord's Day, Mar. 1. Spent the Sabbath with the Indians and performed divine service both Parts of the Day in the usual manner. And on thursday evening, convened the Indians again and attended the worship of God.

Spent some Time this Week with the Indians about their Temporal Business; Particular with Regard to preparing their ground for corn and other seed.

Lord's Day, Mar. 8. Spent the Sabbath at Neshamina, about 45 miles from hence, by order of Presbytery: Mr. Beatty not being yet returned from Europe.

The next Day I preached a Lecture at Abington on my way to Philadelphia; The Rev. Mr. Treat, Minister of that congregation, being confined by sickness.

John Brainerd's Journal

Had a very ill Turn in Town, probably by a cold I had taken, the weather having been very stormy & uncomfortable; but thro' divine goodness it did not continue long so sharp.

As soon as I was a little recovered, I returned home, but was obliged, in a great measure to confine myself to my house for some Days.

Lord's Day, Mar. 15. I returned to the Meeting house, tho' under great bodily Indisposition & some Danger; and performed divine service in my usual manner.

The next Thursday I convened the People together again, in the Afternoon, for divine service, and gave them a Discourse pointing out the Duty of Christian Neighbors one to another; and when divine worship was ended, settled a Temporal Affair, about which there had been some Difference.

Lord's Day, Mar. 22. Preached to the College in Nassau Hall, at Request, & by Order of the Trustees; and returned the next Friday. And the ensuing Sabbath performed divine service twice among the Indians as usual. The same evening I conversed with two Persons about the great concerns of their souls, one of whom was under considerable awakenings.

The next Day I preached a Lecture to a Company of People who are working at a Cedar Swamp a few miles Distance, at the Request of some of the Company.

And the Wednesday following I convened the Indians, in the evening, and gave them a discourse upon Industry; pointing out the great evil of Idleness, and exhorting them to honest, diligent Industry as being friendly both to their temporal and spiritual good.

Lord's Day, Apr. 5. Rode to Woodbury this morning, the preceding Day, having been stormy & unfit for traveling, and attended two exercises of divine Worship. And the next Day preached a Lecture at Timber Creek (2), and returned home the same evening.

Lord's Day, Apr. 12. Spent the Sabbath among the Indians, and performed divine service both Parts of the Day in my usual manner. And the Wednesday following attended an evening meeting.

The next Friday I rode to Wading River (3), twenty miles on my Road to Manuhacking and preached a Lecture to a considerable congregation. Proceeded on my journey to the Seaside and spent the Sabbath at Manuhacking; attending two religious exercises.

(2) Now called Blackwoveltown.

(3) The will of John Leak dated 1777 proves that there was then a Meeting House at Wading River on land which he devised. It was near Bridgeport.

John Brainerd's Journal

The Tuesday following I rode up the shore northward about 16 miles and preached a Lecture, And returned home the latter end of the week.

Lord's Day, Apr. 26. Kept Sabbath at home, and performed divine service twice. Preaching two short discourses, one for the Indians, the other for the White People at each exercise.

And the next thursday attended an evening meeting.

Lord's Day, May 3. Kept Sabbath at Penn's neck upward of 50 miles from hence; and attended two exercises: Then rode to Salem and preach an Evening Sermon in a private House.

The next day I preach'd a Lecture in the Court-House.

And the Day following left Salem, and came homeward.

Lord's Day, May 10. Spent the Sabbath with the Indians and Perform'd divine service both Parts of the Day in the manner above related.

The next Day I set out for Salem again upon Special Business, relative to the Mission & my Residence among the Indians; and returned toward the end of the week.

After I came home I was seized with an extraordinary epidemical cold; but as it took me just before Sabbath, I was not disabled from performing divine Service, tho' afterward was confined to my Room for several Days.

This week the Synod began to sit in Philadelphia.

Lord's Day, May 24. Being now considerably recovered of my Illness I was able to attend divine Worship both Parts of the Day as usual.

The next Day I rode to Philadelphia where the Synod was sitting; and Business being concluded on Tuesday evening set out the next morning, in Company with a number of my Brethren, for Princeton to attend a meeting of the Trustees of the College, and continued there the Remainder of the week.

Lord's Day, May 31. Kept Sabbath at Princeton, and heard two of my Reverend Brethren with much satisfaction & Delight; and continued in Town two Days after.

The principal Business of Meeting was the Election of a President to supply the Place of late Reverend & Worthy Mr. Davies, and several of the Trustees being sick with that epidemical cold above mentioned, 'twas with great Difficulty that a Quorum of the Body could

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be obtained, without which neither this nor any other Business could be transacted. And those of the Corporation already convened, were obliged to send several expresses to distant members, which occasioned so long a tary at Princeton. In the convention the Reverend Mr. Samuel Finley Minister of the Gospel at Nottingham in Pennsylvania was elected. Being appointed to transact some business in Philadelphia, relating to the College, I did not return till toward the End of the Week.

Lord's Day, June 7. Convened the Indians for divine worship, & and attended the same both Parts of the Day as heretofore.

Visited among the Indians this week and on Wednesday evening convened them for publick Worship.

Lord's Day, June 14. Spent the Sabbath again with the Indians, and attended two religious exercises as usual.

This Week I took a Journey to Cohansey, about 50 miles. Preach'd three Lectures, and returned on Saturday evening.

Lord's Day, June 21. Convened the Indians, and performed divine service both Parts of the Day as usual.

Wednesday June 24, was kept as a solemn Fast in compliance with an Order of Synod; and two exercises were religiously attended.

The next Day I set out for Princeton, and in my way thither, preached a Funeral sermon, at the Desire of one of my Brethren.

Lord's Day 28. The Reverend Mr. Finley not being yet arrived I performed divine service in the College Hall, by the Appointment of the Trustees, at their last meeting.

The next Day I rode 18 miles homeward, and preached a Lecture at Bordentown, and administered the Ordinance of Baptism.

Lord's Day, July 5. Convened the Indians together, and attended two Exercises of Religion in our usual manner. The next Day I rode 15 miles to the Forks of Eggharbour, and preached a Lecture. And on Wednesday convened the Indians and gave them an Evening Sermon.

Lord's Day, July 12. Kept Sabbath at home again, and performed divine service both Parts of the Day, as usual.

This week I rode to Cohansey (4) upon some Personal Business, and returned to Woodbury, where I spent the next Sabbath; attended two Exercises, and in the close of the latter admitted a Person (with whom I had previously & repeatedly conversed on the subject) to renew his baptismal covenant and administered Baptism to his Infant child.

(4) In Cumberland County, near Bridgeton which is on the Cohansey Creek.

John Brainerd's Journal

The next Day I preached a Lecture at Timber Creek and came fifteen miles homeward but was prevented coming any further by a heavy thunderstorm.

Spent part of this Week in visiting the Indians at their respective Habitations.

And the next Lord's Day convened the Indians from their several settlements in these Parts, at Bridgetown and attended three religious exercises; one peculiarly calculated for the Indians, a very considerable Number of whom were present, and gave devout attention to divine service.

On the Wednesday & Thursday of this week I assisted at the Examination of those who stood candidates for the first Honours of the College. And the next morning set out for New England: But being hindered by the Rain got no further than New York this week and there kept Sabbath.

Prosecuted my Journey on Monday morning accomplished my Business in New England repassed New York, and got to Eliz:Town the next Saturday, and there kept Sabbath, the people being destitute of their minister for that Day.

The Day following I preached a Lecture at Springfield. And on Wednesday assisted at the Ordination of the Rev. Mr. Rae, in Woodbridge. The next Day came to College, and so onward to my own Habitation among the Indians.

Lord's Day, Aug. 16. Convened the Indians together, and performed divine service both Parts of the Day in the Manner as heretofore and the next Wednesday we met together again and attended divine worship.

Lord's Day, Aug. 23. Spent the Sabbath again with the Indians, and had two Exercises of divine Worship as usual.

Lord's Day, Aug. 30. Kept Sabbath at Bordentown to accommodate a small number of Indians who reside opposite to this town in Pennsylvania. I had likewise a View to the White People who are destitute of the Gospel ministry in these Parts. Performed an Exercise for the Indians, and another for the English.

Lord's Day, September 6. Spent the Sabbath at home, and attended two religious exercises; and at the close of the latter administered the Ordinance of Baptism to an english child, the Parents residing near this Indian settlement.

The next Day I rode to Cohansey, and returned the Thursday following. And the next Day preached a Lecture at the Forks of little Eggharbour abt. 15 miles from home.

John Brainord's Journal

Lord's Day, Sep. 13. Kept Sabbath at home, attending two religious exercises; and towards the close of the latter administered the Ordinance of Baptism to an Infant, a child of one of the Indians.

Friday Sep. 18. Convened the Indians together this evening and attended divine service in our usual manner.

Lord's Day, Sep. 20. Spent the Sabbath again with the Indians and attended the Worship of God both Parts of the Day as usual. Also administered Baptism to an Infant, the child of Dutch Parents, in this neighbourhood.

Attended Commencement, this Week at the College in Princeton.

Lord's Day, Octob. 4. On my return from Princeton, I kept Sabbath at Pennsborough, the Place where the Indians reside, mentioned Aug. 30th. Attended two exercises among the Indians. Then crossed the River and preached an evening sermon at Bordentown.

The next Day but one I rode to Philadelphia and was detained there with Business till the latter End of the Week.

Lord's Day, Octob. 18. Attended divine service with the Indians in the Forenoon; then rode to the Forks of little Eggharbour, and officiated to a considerable congregation.

Frid. October 23. Convened the Indians together, and attended an Exercise of divine Worship.

Lord's Day, Octob. 25. Spent the Sabbath at Bridgetown and performed divine service both Parts of the Day as usual.

Wednsd. Octob. 28. Attended an Evening Meeting with the Indians.

Lord's Day, Novr. 1. Kept Sabbath at home, and attended the usual Exercises of divine Worship both Parts of the Day. And on Wednesday an Evening Lecture.

Towards the End of the Week I rode to Manuhacking, and there I spent the next Sabbath, attending the usual Exercises of divine Worship in the Day; and likewise in the Evening in a house abt. a mile distant to accommodate a Person who was not able to come out. The next Day I rode 20 miles and preach'd at Wading River; and the Day following returned home.

Lord's Day, Nov. 15. Performed divine Service in the Forenoon with the Indians; In the afternoon at the Forks of Little Egg Harbour. And the Tuesday following attended an Evening meeting with the Indians.

Lord's Day, Nov. 22. Spent the whole Sabbath at home, and performed the usual Exercise of God's Worship, both parts of the Day.

John Brainerd's Journal

The next Day I visited a sick Person. Spent some time in conversation, and concluded with Prayer. Toward night I set out on a journey to the Southward, and lodged at the Forks of Little Egg harbour (5).

The next Day I rode near 20 miles and preached towards the Head of Great Egg harbor River (6) to a larger congregation than heretofore in this Place.

The Day following I rode down the River over 10 miles, and preached again in a private house, to a crowded audience - And the next, near the Mouth of the River, accommodating some on the seashore. Then crossed the Bay and preached an Evening Sermon on the north End of Cape May. (7)

The next Day I rode about 28 miles on the Cape (8) and an Evening Sermon. And the Day following returned, and preached again at the north End of the Cape; and crossing the Bay the same Evening, rode about five miles to my Place of Lodging.

Lord's Day, Novemb. 29. Rose early this morning and rode 13 miles on the Seashore north ward, (9) and officiated twice, to the largest Congregation I had ever seen in this Place.

The next Day I preached near the mouth of little Egg harbour, about 10 miles to the northward of the Place I was at on the Lord's Day, and the next, at a Place called Cedar Bridge (10) fourteen miles on my way homeward. And the Day following at the Forks, ten miles from the last mentioned; and came home the same evening.

In this round of Lectures I promoted a subscription for the settlement and support of the Gospel ministry in this large Township (of great Eggharbour), and got near £ 80 subscribed to be continued annually for that pious use.

After my Return home I was very unwell for two Days, and unfit for any Business.

On Sabbath next, being the 5th of December, I convened the Indians together, and spent a suitable Portion of Time in the Holy Exercises of Religion.

-
- (5) Near the village of Batsto and Pleasant Mills. The Atsion and Batsto creek combine to form the Little Egg Harbor River.
 - (6) Mays Landing, the county town of Atlantic, is at the present head of navigation which is here stopp'd by a bridge and the dam of the cotton mills.
 - (7) Now called Beesley's Point.
 - (8) Early in the century there was a church near Cape May. It is now called Cold Spring Church.
 - (9) To the north of Absecon.
 - (10) There was a place called Cedar Bridge where Egg Harbor City now stands.

John Brainerd's Journal

Lord's Day, Dec. 6. Rode this Morning abt. 14 miles to Wepink, the old Indian Town, and attended divine Worship there; accommodating myself to the Indians, and like wise to the white People, a number of whom were present. In the afternoon preached at Bridgetown to a crowded Assembly.

The next Day I proceeded eastward Spent some Time at the College in Princeton, transacting some Business relative to the Mission. Then rode to Perth Amboy to pay my duty to Mr. Hardy, a Gentleman lately arrived with the King's Commission to take the Seat of Government in this Province.

Performed the several Businesses I went out upon, and returned home the next Saturday Evening.

Lord's Day, Dec. 13. Spent the whole Day at home and having convened the Indians, attended the usual Exercises of the Sabbath...and an Evening Lecture the Wednesday following.

Sat. Dec. 19. Rode about 17 Miles and preach'd in a Dutch Neighborhood. And the next Day Kept Sabbath at Timber Creek, and performed the usual services.

Mond. Dec. 21. Convened some of the Indians and assisted them about a secular affair.

Lord's Day, Dec. 27. Spent the whole Sabbath with the Indians and performed divine service both Parts of the Day in the usual Manner.

Tuesd. Decem. 29. Assisted the Indians again the some of their temporal concerns.

The next Day I rode to Philadelphia to procure some Necessaries for housekeeping.

Frid. Jan. 1, 1762. Kept New Year in Town and heard Dr. Allison from Eccl. 9, 12.

Lord's Day, Jan. 3. Convened the Indians together and attended a New Year's Exercise. Then rode 15 miles to the Forks of Little Egg-harbour, and did the same: and on Special Occasion, returned the same Evening.

And the next thursday attended an Evening Meeting with the Indians.

Lord's Day, Jan. 10. Rode to Wepinck and officiated to a mixt Congregation of Indians and White People, in the Forenoon: In the afternoon at Bridgetown.

John Brainerd's Journal

The next Day I preach'd a Lecture at Julitown about 7 miles from Bridgetown to a very considerable congregation, and the next Thursday Evening at the Indian Town.

Lord's Day, Jan. 17. Spent the Sabbath at home: and in the Forenoon performed two religious Exercises: one for the Indians, the other for the White People; in the Afternoon accommodated both with one, in the best manner I could.

Wednesd. Jan. 20. Preach'd a Lecture at a Cedar Swamp, a few Miles distant, where there is a number of People, at work. And the next Friday, an Evening Service to the Indians.

Lord's Day, Jan. 24. Preach'd in the Forenoon at Wepinck, to a large congregation: In the Afternoon at Bridgetown. The next Day at Julitown again, to a much larger Congregation than before. The Day following I had a general Convention of the Children at Bridgetown with whom I spent about 2 hours in Catechising and giving them Instructions, together with other Exercises of Religion. And after a short Intermission the grown People of the Town convened and attended sermon & other divine Exercises.

Tarried most of the Week in Town and spent the Time chiefly in Ministerial Duties of a more private nature. Visiting several Houses, and Conversed with Persons, at their Request, concerning Baptisms, and administered the Ordinance to one child, a number of People being convened on the Occasion. And returned home the next Saturday.

Lord's Day, Jan. 31. Conven'd the Indians, and attended two Exercises of divine Worship in the usual Manner: Then rode a few Miles to a Cedar Swamp and preach'd an Evening Sermon. Attended two Evening Meetings with the Indians this week; one on Tuesday, the other on Friday.

Sat. Feb. 6. Preach'd a Lecture about 17 miles from hence on my way to Timber Creek, where I kept the next Sabbath, and performed two Exercises of divine Worship. Afterwards I rode to Woodbury and preach'd an Evening Sermon.

Spent part of the next Day in trying to get justice done to some of the Indians. Some White men, who owed them money, refusing to pay.

After this I rode into Philadelphia to provide me some cloathing and other necessaries, and spent most of the Week in Town.

Lord's Day, Feb. 14. Spent the Sabbath at home, and performed divine Worship twice in the usual Manner. And the Wednesday following, convened the Indians again, & gave them an Evening Sermon.

Lord's Day, Feb. 21. Preach'd in the Forenoon at home; and in the afternoon at the Forks of the little Egg harbour.

John Brainerd's Journal

Wed. Feb. 24. Catechised the Children, and afterwards convened the grown People for divine Service.

Lord's Day, Feb. 28. Spent the whole Day at home, and attended divine Service twice in the usual Manner. And the next Wednesday attended an Evening Meeting with the Indians.

Lord's Day, Mar. 7. Performed divine Service in the forenoon near Wepinck in the dwelling House of a White Man, more commodious than any of the Indians. In the Afternoon at Bridgetown. The next Day I Preached at a Place called the Newmill (11) about 7 miles from Bridgetown. And the Day following at the Place where I was in the former part of the Lord's Day. After service I used some endeavors to have a meeting house built to accommodate both the Indians & White People, and got upwards of twenty Pounds subscribed for that Purpose.

Wednesd. Mar. 10. Attended an Evening Meeting at home with the Indians in our usual Manner.

The two next Evening were spent with the Indians in contriving about temporal Affairs; viz. mending of Bridges, fencing of land, getting ready for Planting, & the like.

The next Sabbath I preach'd at home in the forenoon, and at the Forks of little Egg harbour in the afternoon.

And on Wednesday attended a Lecture in the Evening as usual.

Frid. Mar. 19. Directed and assisted the Indians about those temporal concerns mentioned last week.

Spent the next Sabbath at Manuhacking on the Seashore, and attended two Exercises of divine Worship. And the Tuesday following preach'd 16 or 17 Miles up the Shore northward. And after divine Service promoted a subscription for the Calling & Settling of a Minister among them, as I did at Manuhacking the preceding Sabbath, proposing that one Minister should supply both Places. Returned home the next Day and performed divine Worship with the Indians in the Evening.

And the next Evening the Indians met together again, and I expounded a Passage of Sacred Scripture to 'em, concluding with Singing a Psalm and Prayer.

Lord's Day, Mar. 28. Attended divine service at home in the Forenoon, in the Afternoon at Bridgeton.

Attended a meeting of the Trustees at Princeton this Week, and returned home on Friday Evening. I had appointed a Meeting for divine

(11) The old name of Pemberton. See N. J. Historical Collections, page 106.

John Brainerd's Journal

Worship with the Indians but could not possibly get Business done abroad, so as to fulfill my Appointment.

The next Day I rode to Timber Creek.

Lord's Day, Apr. 4. Attended divine service in the Forenoon at Timber Creek, and at the Close of the Exercise promoted a Subscription for settling and supporting a Gospel Minister in these Parts; Then rode to Woodbury and did the same; adopting my Discourses in both Places to promote that pious Design.

Had the Pleasure of seeing both Meeting houses repaired and tolerably fit for the Worship of God.

The next Day I rode to Philadelphia to attend a Presbytery, and returned home on Wednesday Evening.

Frid. Apr. 9. Convened the Indians together and attended on a sermon preach'd by Revd. Mr. Lawrence, who was providentially here.

Lord's Day, Apr. 11. Kept Sabbath at home, and attended publick Worship as usual; praying and preaching both Parts of the Day, both in english and indian.

Mond. Apr. 12. Spent some Time with a company who was clearing Land. Took care that they had not too much Strong Drink. The rest of the Day I spent in bodily Labour and the Evening in settling Differences between a Man and his Wife.

Spent the two next succeeding Days about my Garden (preparing for seed), and other Spring Work....

And in the Evening of the latter convened the Indians, and attended divine Worship in the usual Manner.

Thursd. Apr. 15. Rode about 17 Miles westward & preach'd a Considerable Congregation; and after the Worship of God was ended promoted two Subscriptions; one for the Building of a Meeting House the other for the Support of the Gospel Ministry; proposing that these People should join with Timber Creek (12) & Woodbury. Both were subscrib'd very well.

Lord's Day, Apr. 18. Preach'd in the Forenoon at Wepinck; in the Afternoon at home. I had a very crowded Audience at the former, the latter more there than usual.

The next Day I rode out to take care of the Indian Lands having been enform'd that People cut off the Timber: and also some other affairs of a temporal Nature relating to the Indians.

John Brainerd's Journal

Tuesd. Apr. 20. Preach'd a Lecture to a Number of People working at a Cedar Swamp abt. 3 Miles off. And next Day I preach'd at a Place called Goshen; returned home in the Afternoon, and attended an Evening Meeting with the Indians as usual.

Frid. Apr. 23. Rode down into the Country to settle an Affair with a Man who had been concerned with the Indians in some secular Affairs. Then rode to Bridgeport to consult the Law respecting the Indian Lands at Wepinck, and what should be done to prevent the White People cutting off the Timber: and return'd home next Day.

Lord's Day, Apr. 25. Perform'd divine service in the Forenoon at home. Gave two short Discourses; one for the Indians the other for the English, and pray'd in both Languages.

In the Afternoon rode to the Forks of Little Egg Harbour, and officiated for the first Time in the new Meeting House. (13) A House erected for the Worship of God since last Fall....Returned home the next Day in the Forenoon. The Indians being generally from home we had no Weekly Lecture as usual.

Sat. May 1. Rode to Bridgetown in the Afternoon, and transacted some Business of Consequence.

Lord's Day, May 2. Perform'd Divine Service at Bridgetown in the Forenoon. Then rode to Wepinck, & did the same there; a Number of Indians, & a large Congregation of White People attending. Afterwards I rode home; and the Indians being convened by appointment, we attended the Worship of God in our usual Manner.

Spent most of the next Day with the Indians, directing & settling some Temporal Concerns. And on Wednesday Attended a Lecture in the Evening.

Lord's Day, May 9. Preach'd in the Forenoon at home. Then rode about 17 Miles and officiated to a very considerable Congregation, in a Dutch Neighborhood; returned home again, and performed divine Service in the usual manner, with the Indians....Spent a good Part of the succeeding Days at Labour in the Field; planting Corn &c And on the Evening of the later, convened the People, and perform'd divine Service in the usual Manner.

(13) The Journal of Rev. P. V. Fithian, in 1775, mentions that he met Mr. Brainerd and "preached in Mr. Clark's little log meeting house" at the Forks. He also preached in Clark's Mill Meeting House, and in Blackman's Meeting house (deeded in 1764) which were the results of Mr. Brainerd's previous labors in the district of Great Egg Harbor, as mentioned in this Journal.

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The next Morning I set out for Cohansey to attend some Presbyterial Business, and returned on Friday Evening.

The next Day I visited a Number of the Indians, and one in particular who was sick.

Lord's Day, May 16. Kept Sabbath at home and perform'd two Exercises of divine Worship. In each giving two Discourses one for the Indians & one for the White People.

And on Tuesday Evening convened the Indians again, attended a religious Exercise.

The next Morning I set off by Sunrise for Philadelphia to attend the Synod. Arrived there a little before 12, and heard part of the Sermon by which the Synod was open'd. Attended closely on Synodical Business the rest of the Week.

Lord's Day, May 23. Having some Time before let the People both of Woodbury & Bridgetown, know that they might expect a Sermon on this Day, presuming that I should be able to prevail with one of my Brethren at least, at the Session of Synod, to ride out so far into the Country and Keep Sabbath; and accordingly was so fortunate as to prevail with two of them and had, myself, the agreeable Opportunity of Keeping Sabbath in Town, and joining with a number of my Brethren and others of God's People. At the holy sacrament of the Lord's Supper.

Tarried in Town attending the Business of Synod, and some of my own till Saturday and then returned home.

Lord's Day, May 30. Perform'd divine Service at home in the Forenoon. At the Forks of little Eggharbour in the Afternoon, and after the sermon administered the Ordinance of Baptism to an Infant.

The next Day I married a Couple about 9 or 10 Miles back in the Woods, and returned home towards Evening.

Wed. June 2. Convened the Indians together and gave them an Evening Lecture.

Lord's Day, June 6. Perform'd divine Service at home in the Forenoon. Prayed once in Indian & twice in english, and had two short Discourses, one for the Indians, the other for the White People; Then rode about 17 Miles westward, and officiated to a large Congregation met by Appointment.

Wed. June 9. Visited a number of the Indians at their Houses, and in the Evening convened them together, and gave them a Sermon.

Lord's Day, June 13. Convened the Indians together and attended divine Worship as usual; praying in both Languages, and adopting my

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Discourses to Indians & English. Then rode to Wepinck, the other Indian Town, and officiated to a mixed Congregation of Indians & White People. Afterwards rode to Bridgetown & preach'd to a crowded Audience.

The next Day I rode to Philadelphia and return'd on Wednesday Evening.

The next Evening I convened the Indians, and gave them a Sermon, attending other Exercises of divine Worship.

Lord's Day, June 20. Spent the Sabbath at Manohacking; forty Miles from this, and attended two Exercises of divine Worship.

The next Day I rode abt. 16 Miles eastward on the Seashore and preach'd a Lecture to a much larger Congregation than I expected; and returned to Manohacking the same evening.

The Day following I rode twenty Miles homeward, and preach'd a Sermon to a crowded Roomful of People, and came home to the Indian Town the same Evening.

Thursd. June 24. This Day was religiously observed as a Fast, in Compliance with Order of Synod; more especially on Acct. of the Spanish War. We attended two Exercises of divine Worship.

Toward the Close of the Forenoon Exercises, one of the Indians (a Professor) who had been unhappily overtaken with Drunkenness, made a very penitent confession & promised Reformation. In the Close of the Afternoon Service I admitted one Adult & two Children to Baptismal Covenant.

Lord's Day, June 27. Attended the Worship of God in the Forenoon at home; Preach'd to the English & Indians, and prayed in both Languages as usual. Then rode to the Forks of little Eggharbour and officiated there; and, for a Special Reason, returned home the same Evening.

Wednesd. June 30. Rode to Wepinck and preached a Sermon to a mixed Congregation of Indians & White People; attending other Exercises of divine Worship.

Afterwards I rode out into the Country, at the Request of some poor People, who after some Time spent in Examination and Instruction I administered the Ordinance to three Children in the Presence of a Number of People who came to attend the Solemnity; and rode to Bridgetown the same Evening.

The next Day I returned, and in the Evening convened the Indians together, and attended divine Service according to our usual Method.

John Brainerd's Journal

Lord's Day, July 4. Spent the Forenoon at home, attending on Publick Worship & performing divine Service so as to suit both the Indians and White People. Then rode to Wepinck, and officiated there to a considerable Congregation of White People as well as Indians; and afterward at Bridgetown.

Returned home the next Day, and was almost overcome with extreme heat.

Tuesd. July 6. Preach'd a Lecture in the Afternoon to a number of People at work in a Cedar Swamp a few miles distant.

The next Day I rode to the Forks of Little Egg Harbour & preached a Lecture there. Returned home the same Evening and attended a meeting with the Indians.

And the next Day, but one, I rode to Wepinck and officiated to a considerable congregation consisting of Indians & white People.

Lord's Day, July 11. Rode about 20 miles to Timber Creek and performed divine Service there in the Forenoon; and at Woodbury in the afternoon. The next Day I made some attempts to get the meeting house further repaired, and hope I shall be able to accomplish it. And the Day following, partly in on my way homeward, sought for Teams to draw my Hay (it being 11 or 12 miles to cart) and got home some Time in the Afternoon.

Lord's Day, July 18. Spent the Sabbath at home, and attended three religious Exercises with the Indians, and some neighboring white People.

Lord's Day, July 25. Preached in the Forenoon near Wepinck accommodating both the Indians & white People. In the afternoon and Evening at Bridgetown; and returned home the next Day.

Lord's Day, Aug. 1. Spent the whole Sabbath at home and attended three religious Exercises with the Indians & other neighboring People who joined in our Worships. The Indians having been much abroad of late, providing Fodder against winter &c, has occasioned the omission of Evening Sermons as usual.

Lord's Day, August 8. Preach'd in the Forenoon at Woodbury. In the afternoon at Timber Creek; and came home the next Morning, & the same Day visited some of the Indians at their Houses.

The next Day I set out on a Journey for Lancaster to attend an Indian Treaty; intending to get some acquaintance with the Indians, -- inform myself of their Temper and Circumstances; hoping there by lay a Foundation for the Introduction of Christianity among those poor Salvages.

John Brainerd's Journal

When I arrived in Town, I waited on the Governor, who approved of my Design, and treated me courteously.

I then went out to visit the Indians at their camps, offered my Service to instruct them, and obtained their general Approbation; but was to have a more particular answer, and be told when it would suit them to attend on my instructions.

Lord's Day, Aug. 15. Spent the whole Day in the Indian Camp, And in the first Place waited on the chief to know what time it would best suit them to hear me. They told me they believed in an hour or two; but when I went to them again they said they could not attend till afternoon. And when the Afternoon came, I found they were so full of Business that they could not attend that Day. But as there was a great Number of white People, who came out of curiosity to see the Indians; at the Request of some, I preached to them, and many of the common Indians came and attended the whole Exercise. I continued several Days longer at Lancaster and was much with the Indians but could not get Liberty of the Chiefs to preach to them at all; and found finally that they were not willing formally to attend to any instructions respecting Christianity till there could be a general consultation among the Indians on that Head; which could not be at this Time.

I left Lancaster on Friday, and arrived in Philadelphia the next Evening.

Lord's Day, Aug. 22. Mounted my Horse early this morning & rode near 20 Miles to Bridgetown, where I officiated in the forenoon. Then I rode to a House near Wepinck, where I found a large Number of People, consisting of English & Indians met for divine Worship, which accordingly we attended in our usual manner.

Afterwards I returned to Bridgetown and performed divine Service again.

The next Day but one, I rode to Philadelphia again, and was detained by Business till towards the latter End of the Week.

Lord's Day, Aug. 29. Kept the Forenoon with the Indians at home, and spent more Time than usual in divine Services.

Then rode to the Forks of Little Eggharbour & officiated there.

The next Day I returned home.

Thursd. Sep. 2. Convened the Indians together this Afternoon, and gave them a Sermon, performing the other Parts of divine Worship.

The next Day I set out on a journey to the Seaside, and got to the End of it on Saturday Evening.

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Lord's Day, Sep. 5. Preach'd in the Forenoon at the Shore near Tom's River, in the South Part of the Township Shrewsbury to a large congregation; and after divine Service, promoted a subscription for the building of a Meeting house, which I think there is considerable Prospect of accomplishing. Afterwards rode abt. 15 Miles southward, to Stafford and officiated to a larger congregation than I expected.

The next Morning I rode 12 Miles and preach'd a Lecture to a Number of People at a great Cedar Swamp; and after divine Service, rode home, about 30 Miles. All these Appointments abroad which I have just now fulfill'd were made before I knew anything of the Indians Treaty at Lancaster.

Tuesd. Sep. 7. Attended an Evening Meeting with the Indians. The next Day I rode to Wepinck, and preach'd to the Indians there; a large Number of White People also, were present. After service we consulted further about the meeting house which we are endeavoring to build for these Indians, and the adjacent People.

Lord's Day, Sep. 12. Spent the whole Sabbath at home, and perform'd divine Service twice; at each giving two Discourses suited to the Congregation, which consisted of White People & Indians.

Appointed an Evening Meeting on Tuesday, but it being rainy few attended.

The next Day I rode abt. 17 Miles, and preach'd a Lecture: fixed the spot for erecting the meeting house (about 3 or 4 miles nearer this indian Town at a Place called Longcomm, (14) in the Southeastern Part of the Township of Gloucester) had men chosen to manage the Business, and returned home the same Evening.

The Day but one, following I rode to Timber Creek; having accidentally heard that there was a Tract of Land to be sold at Vendue, in the Afternoon, adjoining to the Meeting house; and thought it might be well if the Congregation would purchase it for a Parsonage.

Discoursed with principal Men on the head, and found them not much inclined to purchase. The sale however was postponed for want of a suitable Number of Bidders, and the heads of the People were to consult together.

The next morning I rode into Philadelphia, transacted some Business, and came home in the Evening.

Lord's Day, Sep. 19. Kept Sabbath at home in the forenoon, and perform'd the usual Exercises of divine Worship.

(14) Now called Berlin. In 1767 the Presbytery of Philadelphia appointed Rev. Mr. Chestnut to Preach at Longcoming, Timber Creek and Woodbury, in such proportion as shall be agreed by them.

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In the Afternoon rode to the Forks of little Eggharbour and officiated there.

Visited a number of the Indians at their own houses this week; and on Wednesday convened them together and gave them an Evening Sermon.

Lord's Day, Sep. 26. Spent the Day at home, and attended two Exercises of divine Worship: and toward the Close of the latter baptized a child for one of the Indians.

The next Day I set out for Princeton: And in my Way, cross'd the River Delaware at Bordentown and preached to the Indians at Pensborough; a Considerable Number of White People also attending; and after Sermon administered the Ordinance of Baptism to two Children, one, the Child of an Indian, the other of a neighboring White Man.

Wednesday morning about 10 o'clock I arrived at Princeton, and that Day attended the Exercises of Commencement; and in the Evening was taken very ill, and unable to attend to any further Business this Week.

Lord's Day, Octob. 3. Was so far recover'd as to be able to attend & join in holy Services of the Day, but did not officiate.

The next Day I set out homeward, and rode 12 Miles to Trenton; but was taken very ill again that Evening, and obliged to keep house all the Day following.

On Wednesday I set out from Trenton homeward, rode abt. 13 or 14 Miles, and was obliged to put up again; and the nex'd Day came to Bridgetown & there lodged. And the Day following passed through Wepinck, fulfill'd and Appointment I had made some Time before, and came home the same Day.

Lord's Day, Octob. 10. Convened the Indians together this Morning, and attended the usual Exercises of divine Worship; adopting my Discourses & Prayers to the Congregation; which consisted of Indians & White People. Then rode abt. 17 miles Westward to the Place where I had frequently officiated, and perform'd divine Service in the usual Manner.

And the next Wednesday attended an Evening Meeting with the Indians.

Lord's Day, Octob. 17. Preach'd at Bridgetown in the Forenoon: In the Afternoon near Wepinck accommodating both the Indians and White People. Then I rode home and attended a meeting with the Indians in the Evening.

And on Wednesday Evening following did the same.

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Lord's Day, Octob. 24. Spent the whole Day with the Indians at home and attended two Exercises of divine Worship; each in the usual Manner, to accommodate both the Indians & English....

Lord's Day, Octob. 27. Convened the Indians, and attended a religious Exercise in the Evening, according to our usual Method. Also visited a Number of the Indians at their Houses.

Note: - A writer in the Mount Holly Mirror of March 10, 1880, says that the Indian settlement "Wepinck," which is frequently mentioned in the Brainerd Journal, was located about the "Wigwam Farm" of John Black. This Wigwam Farm is about two miles south of Mount Holly, on the east side of the road leading to Bayrestown, etc.

Two Interesting Documents

Relating to the

Labors of John Brainerd

The following letter (which was published in the Presbyterian Magazine of October, 1852) throws so much light on the preceding Journal of John Brainerd that its reprint now seems to be timely and appropriate. Enoch Green was licensed by the Presbytery of New Brunswick in 1761. He was ordained in 1763, and settled at Deerfield, Cumberland County, where he died Dec. 1776. Revs. Enoch Green and John Brainerd were buried beneath the aisles which were originally paved with bricks, in the church at Deerfield. (15)

Trenton, 21st June 1761

Rev. Dear Sir

It has not been in my power by any means to make a visit to the Shore since the Session of the Synod and consequently could not make appointments for you. Your places of preaching however will be as follows: Tom's River the most northly place: then southward Goodluck either at Thomas Potter's or David Woodmansee's: Barnegat at Mr. Rulon's: Manohacking Mr. Haywood's or Mr. Randall's: Wading River at Charles Loveman's or John Leak's: Great Egg Harbour Capt. Davis', William Reed's Benjamin Ingersoll's, Andrew Blackman's, John English's, Philip Schull's, George May's, Elizah Clark's: Cape May either at Capt. Sillwell's or John Golden's and at Tuckahoe Meeting House, and any other places you may think proper when you come on the spot. And some of those mentioned possibly you may not think best to preach at: that will be as you judge best, but these are the houses where meetings are generally held.

If you could begin at Tom's River and be there a day or two before Sabbath to notify the people that you might make the rest of your appointments and send them seasonably before you. The proportion will be two Sabbaths to the northward of Little Egg Harbour river: three in Great Egg Harbour, one at the Cape or Tuckahoe and as many weekly lectures at all as you can.

Thus Dear Sir in a minute or two as I pass thro town I have given you these hints which perhaps may be of some use to your tour on the Shore; in which I hope the blessing of God will attend your labours. And am with all respect Rev. dear Sir

Your affectionate brother
J. Brainerd

To the Rev. Enoch Green

P. S. If you consult with Mr. Thomas Smith and Mr. McKnight who will succeed you and make their appointments for them it would be of use. I hope you will be kind enough to call and see me on my return.

"An Antiquarian Friend", in looking over the records at Trenton, discovered the "Commission of John Brainerd, as Superintendent of Indians at Brotherton", and has forwarded us a copy for publication, as follows:

"His Excellency Josiah Hardy Esquire Captain General and Governor in Chief in and over his Majesty's Province of New Jersey and Territories thereon depending in America, Chancellor and Vice Admiral in the same, &c: To the Reverend Mr. John Brainerd, Greeting _____ Whereas, by an Act of the General Assembly made and passed in the thirty second year of the Reign of his late Majesty King George the Second, Intituled an Act to impower certain persons to purchase the Claim of the Indians to Land in the Colony -- It is among other things enacted and Provided, that the Commissioners therein named (to wit) Andrew Johnston, Richard Salter, Chas. Read, William Foster and Jacob Spicer, Esqrs. or any three of them with the approbation of the Governor or Commander in Chief of the Province for the time being, should purchase some Convenient Tract or Tracts of land for the Settlement of such Indian Natives who resided or then did reside in the Said Province South of the river. And Whereas the said Commissioners by and with the Consent and approbation of his Excellency Francis Bernard Esqr. then Governor Chief of said Province did pursuant to the powers to them given in and by the before recited act of the Assembly did purchase of and from one Benjamin Springer a certain tract of land in the town of Evesham and County of Burlington since called and known by the name of Brotherton by a certain Indenture bearing date the twenty-ninth day of our late Sovereign Lord George the Second, made between the Said Benjamin Springer of the one part and his said Excellency Francis Bernard Esqr. Governor &c the Said Andrew Johnston, Richard Salter, John Stevens, William Foster and Jacob Spicer the said Commissioners of the other part recorded in the Secretaries office at Burlington in Liber O of deeds page 394 may more fully and at large appear. And Whereas a considerable number of Indians sensible of the provident Care of this Government hath settled themselves on the said tract of land called Brotherton so as aforesaid purchased for the purposes and rises aforesaid -- And it being necessary as well for the service of the said Indians as far the quiet of the Inhabitants being near the said place called Brotherton that some person should be appointed to take care of and Superintend such Indians as are already settled or hereafter may settle at Brotherton aforesaid.

Now Know You that I reposing especial trust and confidence in you the said John Brainerd, Do by these presents Constitute and Appoint you the said John Brainerd Superintendent and Guardian of the Said Indians

and everyone of them, and of the said tracts of land called Brotherton Subject Nevertheless to such orders and regulations as shall or may be made relative to the said Indians by me or the Commander in Chief of this Province for the time being or by the Commissioners herein before --- mentioned or such as shall be hereafter named and Appointed by Act of the Legislature for that purpose. Given under my hand and seal at arms at Burlington this twenty-second day of March Anno Domini 1762.

Josiah Hardy

By his Excellency's command,

Chas. Read, Sec.y."

Appendix

We are greatly indebted to Augustus S. Barber, editor of the "Constitution" at Woodbury, N. J. for the information that a portion of this Brainerd Journal was published by the London Religious Tract Society in the "Sunday at Home", pages 586 - 588, September 14, 1872, under the title

"Princeton and Philadelphia in 1761".

The Editor of the "Sunday at Home" said: "We have before us the manuscript Note Book of a minister or missionary among the Indians in New Jersey and Pennsylvania about the middle of last century. His own name is not in the book and is lost to us. But the journal contains curious glimpses of social as well as religious life in the New World, when the American States were yet Colonies of the old country. We quote the greater part of the entries in the journal for one year, the year being 1761, memorable as that of the accession of George III.

"The Note Book, from which these extracts are taken and many letters from Jonathan Edwards, Witherspoon, Burr and other distinguished divines of New Jersey, are in the possession of the representatives of a family in Scotland, with whom these good men corresponded. Some of these letters we have occasionally printed in previous volumes of the Sunday at Home: The present extracts, while having special interest to those who know the history of Princeton, afford curious glimpses of life in America a century ago".

Where Was Wepinck or Weekpink?

Smith's History (page 483-4) says: "There are about sixty persons here" (at Brotherton in 1758), "and twenty at Weekpink, on a tract formerly secured to the family of King Charles, an Indian Sachem."

The conjectural "Note" on a previous page (19) must be superseded by the annexed circumstantial and trustworthy account from the pen of Franklin Earl, a distinguished and well informed Surveyor of Burlington County, in the following letters:

"To Rev. Samuel Miller of Mount Holly, N. J.:

Respected Friend:

"As to the location of the Indian Town referred to in John Brainerd's journal, called 'Wepink', my information is not as reliable as I should wish, but still it goes very far, I think, in establishing the fact of its location near Vincetown, on the farm that now belongs to William Irick, and near where two roads separate, the one leading to Bayrestown, and the other leading to Medford. There is on said

farm and near the garden attached to the Mansion House, an old Indian graveyard, and some years ago, while there, the marks of very many graves were plainly to be seen.

"For many years I remember the yard was surrounded by a fence, but no one feeling an interest for its protection, it had gone down, and the graveyard is now out of sight, having been ploughed and cultivated; but its location can readily be found. In a deed in my possession, made by the Indian Chiefs the 28th day of April, 1703, this town was then called by the Indian name of O-ko-kath-see-me-) and is represented as being west by south, or thereabouts, from the land on which (15) I now live, and my deed (16) was given by the chiefs for a consideration, as a relinquishment of the Indian claim upon said land; the three chiefs who signed the deed, A-me-arth-toth, Hack-a-ka-mock and Keet-a-wa-wa, and witnessed by many Indians, such as Efend-way, Mitoff, and others, prominent amongst the Indians. Between the graveyard and the Tayrestown Road runs a small stream of water which is known, I am credibly informed by those who have access to the old title deed of the property, as Wewink, and if that be so, there can be, I think, but little doubt but the Indian Town of 'Wepink' was located somewhere near that place.

"Edgepillock, the Indian Town where it appears from the journal of Brainerd he lived most of his time during the history of his journal, was at what is now called Indian Mills, in Shamong Township. And in 1717 there was a saw-mill there (from an old map in my possession on which a mill is marked on the Makindom Branch), and I think the site is where, or near where the grist-mill now stands. In 1758 an Act was passed by Legislature of New Jersey, appointing commissioners to purchase land for the Indians anywhere in the Colony of New Jersey, who purchased Edgepillock in Evesham Township, containing 3, or 4 acres, on which the Indian Town, afterwards known by the name of Brotherton was erected. The deed was made to Gov. Bernard in trust, and bears date August 29th 1758. Recorded in Secretary's office at Trenton in Lib. O. of Deeds, folio 394. And in 1796 another Act was passed by the Legislature, appointing as commissioners Joseph Salter, Josiah Foster, and Thomas Hollingshead, to take charge of the Indian land at Edgepillock, to rent and work the same to and for the use and benefit of the Indians. So you will perceive that the town called Edge Pillock in 1717 was changed in 1758 to Brotherton, and in 1796 it was again changed to Edge Pillock, and now it is called and known by the name of Indian Mills. And if the above described town has gone through so many changes of name, why cannot O-ko-kath-see-me in 1703 be called

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- (15) The farm on which Mr. Earl was born and now lives $1\frac{1}{4}$ miles south of Pemberton, and $2\frac{1}{2}$ miles easterly of Vincetown.
- (16) The deed of 1703 located the land released "to lye North East or thereabouts from the Indian Town called O-ko-kath-see-me".

'Wepink' in 1760, after the little rivulet which runs along probably in front of the town".

Respectfully,
"Franklin M. Earl".

"Pemberton, N. J., April 14, 1880".

"To Rev. Allen H. Brown, of Camden, N. J.:

"Dear Sir:

"The quotation which you make above from Smith's History, which I had overlooked before, only goes to confirm me that Weepink was where I stated in my letter to Rev. Samuel Miller, as the farm, on which the Indian Graveyard is, was devised by the Indians by will to Josiah Foster, one of the Commissioners appointed to take charge of the Indian lands by Act of the Legislature, to rent and work the same for the benefit of the Indians. I have not examined the records but 'Tradition' says, that the will was contested in Court and Foster came out victorious, by confirming said will, showing the Indians had a good title in fee.

"King Charles was or claimed to be the head Chief over all the Indians, both at Brotherton and Weepink. His Indian name was Hum-mick-son or King Charles.

"I have three or four deeds from King Charles, and one other chief 'We-long-omit' for lands between 'Brotherton' and 'Weepink' large tracts of lands. There were several chiefs at Brotherton and Weepink, such as Sis-o-whe-to, and Allo-moo-gos. The present owner of the farm at Weepink, traces his title back to the chief or chiefs, who devised the same to Josiah Foster.

"Respectfully,
"Franklin M. Earl".

"Pemberton, N. J. May 7, 1880"

PUBLICATIONS OF THE NEW JERSEY HISTORICAL RECORDS SURVEY PROGRAM

The following list includes all New Jersey publications completed and approved for publication, publications in the process of distribution, and copies issued and distributed to date. * denotes the edition has been distributed, is exhausted and is now out of print.

INVENTORY OF FEDERAL ARCHIVES IN NEW JERSEY:

	Series 2	The Federal Courts
*	Series 3	The Department of the Treasury
	Series 4	The Department of War
*	Series 5	The Department of Justice
*	Series 7	The Department of the Navy
	Series 8	The Department of the Interior
*	Series 9	The Department of Agriculture
	Series 10	The Department of Commerce
	Series 11	The Department of Labor
	Series 12	The Veterans Administration
	Series 16	The Farm Credit Administration
	Series 17	Miscellaneous Agencies

(Series 6 The Post Office Department is not to be published: the completed inventory is deposited in The National Archives, Washington, D.C. Series 13, 14 and 15, covering CWA, ERA and WPA records are being copied by micro-film and will not be issued as Survey publications.)

SPECIAL PUBLICATIONS RELATED TO FEDERAL ARCHIVES

*	Description of Post Office Department Forms
	Reference Handbook of the Federal Circuit and District Courts
	Presidential Papers: Executive Orders and Proclamations Relating to Game, Bird and Fish Preserves
	Executive Orders and Proclamations Relating to National Forests
	Series 16 The Farm Credit Administration (Delaware)

INVENTORY OF THE COUNTY ARCHIVES OF NEW JERSEY:

*	Number 2	Bergen County	Number 15	Ocean County
*	Number 14	Morris County	Number 16	Passaic County
		Number 19	Sussex County	

DIGEST OF LAWS FOR PUBLIC RECORDS REQUIREMENTS IN NEW JERSEY:

Manual of Mandatory Recording Acts: County Requirements
Manual of New Jersey Recording Acts: Municipal Requirements

SPECIAL SCHOOL EDITION OF COUNTY HISTORY AND GOVERNMENTAL ORGANIZATION:

Number 2	Bergen County	Number 15	Ocean County
Number 16	Passaic County	Number 19	Sussex County

INVENTORY OF THE MUNICIPAL ARCHIVES OF NEW JERSEY:

Number 7	Essex County,	Volume XVII	Orange
Number 9	Hudson County,	Volume II	East Newark
Number 12	Monmouth County,	Volume VII	Belmar
Number 14	Morris County,	Volume VIII	Denville
Number 14	Morris County,	Volume XXXVIII	Wharton

SPECIAL SCHOOL EDITION OF MUNICIPAL HISTORY AND GOVERNMENTAL ORGANIZATION:

Number 7	Essex County, Volume XVII	Orange
Number 9	Hudson County, Volume II	East Newark
Number 12	Monmouth County, Volume VII	Belmar
Number 14	Morris County, Volume VIII	Denville
Number 14	Morris County, Volume XXVIII	Wharton

INVENTORY OF THE CHURCH ARCHIVES OF NEW JERSEY:

* Baptist Churches: Seventh Day Baptist Supplement	
* Baptist Churches	* Protestant Episcopal
* Salvation Army in Jersey City	Unitarian Church
Bahá'i Assemblies	* Presbyterians
Congregational Christian Churches	Lutheran (United)
Christian Reformed Church	Evangelical Church
Society of Friends	

INVENTORY OF MANUSCRIPT COLLECTIONS IN NEW JERSEY:

Calendar of the New Jersey State Library Manuscript Collection
Calendar of the Stevens Family Papers: Preliminary Volume
Volume I
Volume II
Guide to Depositories of Manuscript Collections in New Jersey

INVENTORY OF AMERICAN PORTRAITS IN NEW JERSEY:

1440 Early American Portrait Artists (1663-1860): Preliminary Volume

COUNTY DIRECTORIES OF NEW JERSEY CHURCHES:

Volume I	Atlantic County	Volume XII	Middlesex County
Volume II	Bergen County	Volume XIII	Monmouth County
Volume III	Burlington County	Volume XIV	Morris County
Volume IV	Camden County	Volume XV	Ocean County
Volume V	Cape May County	Volume XVI	Passaic County
Volume VI	Cumberland County	Volume XVII	Salem County
Volume VII	Essex County	Volume XVIII	Somerset County
Volume VIII	Gloucester County	Volume XIX	Sussex County
Volume IX	Hudson County	Volume XX	Union County
Volume X	Hunterdon County	Volume XXI	Warren County
* Volume XI	Mercer County		

Volume XXII State Directory of Religious Organizations
and Institutions

TRANSCRIPTION OF EARLY COUNTY RECORDS IN NEW JERSEY:

Gloucester County Series:
Minutes of the Court of Sessions and Common Pleas Court (1686-1739):
Volumes 1-3
First Quarter Century Documents Revolutionary War Documents
Freeholders Minutes (1701-1812) Slave Documents

TRANSCRIPTION OF EARLY CHURCH RECORDS IN NEW JERSEY:

Church Records of Raccoon and Penns Neck
Colporteur Reports to the American Tract Society (1841-1846)
Translation and Transcription of the Friesburg Emanuel Lutheran
Church Book
John Brainerd's Journal (1761-1762)

SPECIAL PUBLICATIONS:

The Historical Records Survey in New Jersey
(Commemorating Five Years of Continuous Operation)
Index of the Official Register of the Officers and Men in the
Revolutionary War

The Historical Records Survey and the Librarian
Description of the Atlas of Congressional Roll Calls: Analysis of
Yea-May Votes

For a complete listing of Historical Records Survey publications throughout the United States, see Bibliography of Research Programs Reports: Check List of Historical Records Survey Publications (Washington: Work Projects Administration, September 12, 1940). A revised check list, including all publications to May 15, 1941, will be issued shortly. Inquiries concerning publications should be addressed to the Director of Research and Records Programs, Division of Community Service Programs, 1734 New York Avenue, N.W. Washington, D.C.

